3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

stamped upon them, they trampled upon their outstretched bodies, they jumped upon them; they beat them [as they lay stretched] on the ground; they dragged them along; they made them cry out; they beat them—they beat their backs; they beat them soudly; they kicked them as they fled away.

And when these had been robbed, when they had been stripped, then they [could] only turn back, they [could] only go back to their homes.

[For] even if [that which was taken] was verily tribute, even this [the priests] took. Moctezuma was not wrathful therefor. For they [who robbed] were penitents; he held them in reverence; he feared them because they were priests, because they did penances and laid offerings before [the gods]; for they were priests.

And when they had arrived [at the temple], when the white reeds[3] had been brought, thereupon were sewn together and woven these reeds. They fashioned green and white mats[4] of the reeds, and, binding the reeds, they made stools, and they made seats with backs on which men might rest. In the same manner were fashioned, with the green and white reeds, seats with backs.

Thereupon they bound some thin reeds in a bundle. And when they had tied them in a bunch, then they were arranged in order, sewed, girt tightly, on the ground, with *maguey* roots, with fibers of *maguey*.

And when this had been done, then began the fasting in honor of Tlaloc. When night fell, then the priests all gathered in the priests' dwellings—the warrior-priests [who had taken three or four captives], and the priests [who had captured only one];[5] then those priests who were singers and beaters [of drums]; then all the lesser priests, and those who were yet children, the novice priests.

And when this had come to pass, then were spread upon the ground before the fire the [white and green] mats, the reed beds.

And when they had spread out the reed mats, the fire priest arrayed himself. He put on his sleeveless jacket and placed on his left arm [the maniple] called *matacxtli*.[6]

And with it he took the incense bag, and he took his incense burner [in his right hand]. Thereupon

mecamatj, quintzatzatzinia, quinnujujtequj, quinchiauiujtequj, quixiquetlavitequj, quincujtlamelaca. 796[1] 688

Auh yn ontlacujcujlilloque, yn onpeputlaoaloque, çan vncan mocuepa, çan vncan iloxi yn jnchan:

in tlanellxcalaquilli, vel quicuja, amo ic qualanja in Motecuçoma ichica ca tlamacuhque, compopoa conicpopoaltinia, quipopoaia ynic tlamacazque, ynic tlamaceoa, ymixco ymicpac quimanaia, ynic tlamacazque. [793]

Auh yn oacico, yn ocazitico aztapili: nimã ic ic moço, moçoço, in aztapili: quichioa yn aztapilpetlatl, yoan quilpia in toli, tolicpalli quichiuia, yoan quichioaia tepotzoicpalli netlazoncj: çãoie ic muchioa in aztapili, aztapilepotzoicpalli. 796[1] 285 352

Nimã ic ic acquj quicujcujtlalpia, in tuli in tulpitzauac: auh yn omocujcujtlalpi, nimã ic ic monipuna, tlalpan molpitiuh, mocacatzalpitiuh mmelhoatica metzonmecatica. 796[1] 284

Auh in ic iuhquj in ic vmpeoaz, nerlalocaçoalistli: yn oiooac nimã mocacaltema, necacalchmalan tlamacazque: in tlamacazcatequjoque tlamacacayiaque: nimã ichoan in tlamacazque cujcanjne, tlaujtequjnj: nimã ic muchintin, in tlamacacatzicaoan, yoan in oc pipiltotonti tlamacazcatoton, tlamacatoto. 796[1] 793

Auh in ic iuhquj, nimã ic ic onmoteca, tlecujlzquac, in aztapilpetlatl, in aztapilpepechtli: 796[1]

auh yn onmoçoub aztapilpetlatl: nimã ic muchichioa in tlenamacac, conmaquja yn ixicol, yoan conaquja yn iopuchcopa, itoca matacxtli:

yoan itlan conana in copalxiqujpilli, yoan concuj

1. Sahagún's Spanish text specifies of these reeds: "todo lo *ſ* con dezeros del agua, or very fluxos."
2. In loc. cit., Sahagún states that the reeds were dyed red (probably by beating in cochineal).
3. The number of captives is explained in loc. cit.
4. Cf. Anderson and Dibble, op. cit., p. 1, n. 6.

an offering, was richly arrayed and adorned. He bore an eagle claw device upon his back, which was surrounded by quetzal feathers. His holder was of eagle down in which were quetzal feathers. His flint knife was of gold. He carried a rosette on his back, which was made of paper, etc.

A man [priest] carried the mist rattle board upon his shoulder; he rattled it in three places. And when they had come to the place where Xilonen was to die, then the fire priest came to receive her. Before her he set up the rattle board, and rattled it, and with incense went forth to receive her, and cast it toward her.

And then they took her up to the Temple of Cinteotl. First they laid her upon the back [of a priest] —not upon the offering stone, but rather she died upon [a priest's] back. And those who died upon [a priest's] back, they called "those who have backs."

Thereupon she met her fate and [the sacrificing priest] severed her head. When she had [thus] suffered, when he had slain her, then he grasped her heart and planted it in the blue vessel. They who were well-experienced knew where they cast it, where they required it.

And then all ate, for the first time, *tortillas* of green maize. For the first time the cane of green corn was offered and for the first time chewed, and likewise amaranth greens were newly cooked and once more the sweetness of flowers—the *Caryophyllus mexicanus* and tobacco flowers [—was smelled].

And at the Feast of the Great Lords, there was a dance which was the particular function of the women—old women, young women, mature women, little girls. The maidens, who had looked upon no man, were adorned with feathers and their faces were stained with paint.

Everyone made plain *tamales* and fruit *tamales* for themselves; they offered them as gifts to their gods.

And of the old men and the old women it was the exclusive privilege that they should drink wine. Never did a youth, a maiden, or a priest drink wine.

And if anyone was noted, great pains were taken that he be seized and put in jail, in the granary.[11] They all held council what might be done about it, and whether, perchance, they would punish him. [Evidence] was weighed; all discussed [his crime]. They determined whether [they would] show mercy; and if [they would] not show mercy, he was

11. See Plate 27.

muchichioa, quauhxitiltl in quiuuama, quetzalli ynic moiaoatiuh, quãmolocotli, yn itecomaio ietiuh quetzalli cuzticc tecujtlatl yn itecpaio ietiuh, ytlaquechpaniouh ietiuh, amatl in tlachiuhcli, etc.

Ce tlacatl quiquechpanoa, in aiochicaoaztli, excan in cacalaca: auh yn oacico yn vncan miquiz xilonẽ, njman quioalnamjquj in tlenamacac, ixpan quioaltilquetza in chicaoaztli, quicacalatza: yoan yiuhtli ic quioalnamiquj, yuicpa quioalchaiaoa.

Auh ie ic ontlecauja in cinteupan, çatepan conteca in tecujtlapan, amo techcac, çan tecujtlapan in miquja: auh yn ieuxlapan mjcoaia, motocaiotia tepozco:

njman ie ic tlacoti, quiquechtequj, yn otlacotic, yn ocontlatlatiquc, njman ie ic conanjlia yn iollo, noxouhquj xicalco quioallalia: ichoã quimati in machiceque canca in campa quitlalia, in campa quinequja.

Yoan iquac iancujcan quaioia, in xilotlaxcalli: iancujcan tlamanalo, iancujcan moquaquaia in ocotl: yoan iancujcan mopaoaci in cauhquilitl, yoan iancujcan ynecu in xuchitl, in cempoalxuchitl, in jesuchitl.

Auh yn iquac in vei tecujlhujtl nexotiloia, çan inneixcauil in cioa, yn jlamatque, yn ichpuchtin, yn iniolloco cioa cioapipiltotonti: in ichpopochtin yn aiacan quitta oquichtli, mopotonjaia, motaoaia.

Izquich tlacatl motamalujia monocotamalujaia: quiotlatlamanjliaia, in intevoan.

Auh in uexotque, yoan in jlamatque, çan inneixcauil canca in tlaoanaia: çan njmã aiac tlaoanaia in telpuchtli, in tlamacazquj, yn ichpuchtli.

Auh inda aca, oiuc, vel iujuj ic onoc, quauhcalco tlalilo, petlacalco: ipan nenonotzalo in tleiñ ipan muchioaz, yn aço quixtacutiaz nectitilo, neixpatitilo: quipantia intla ie ynemac: auh intlacamo ie ynemac,